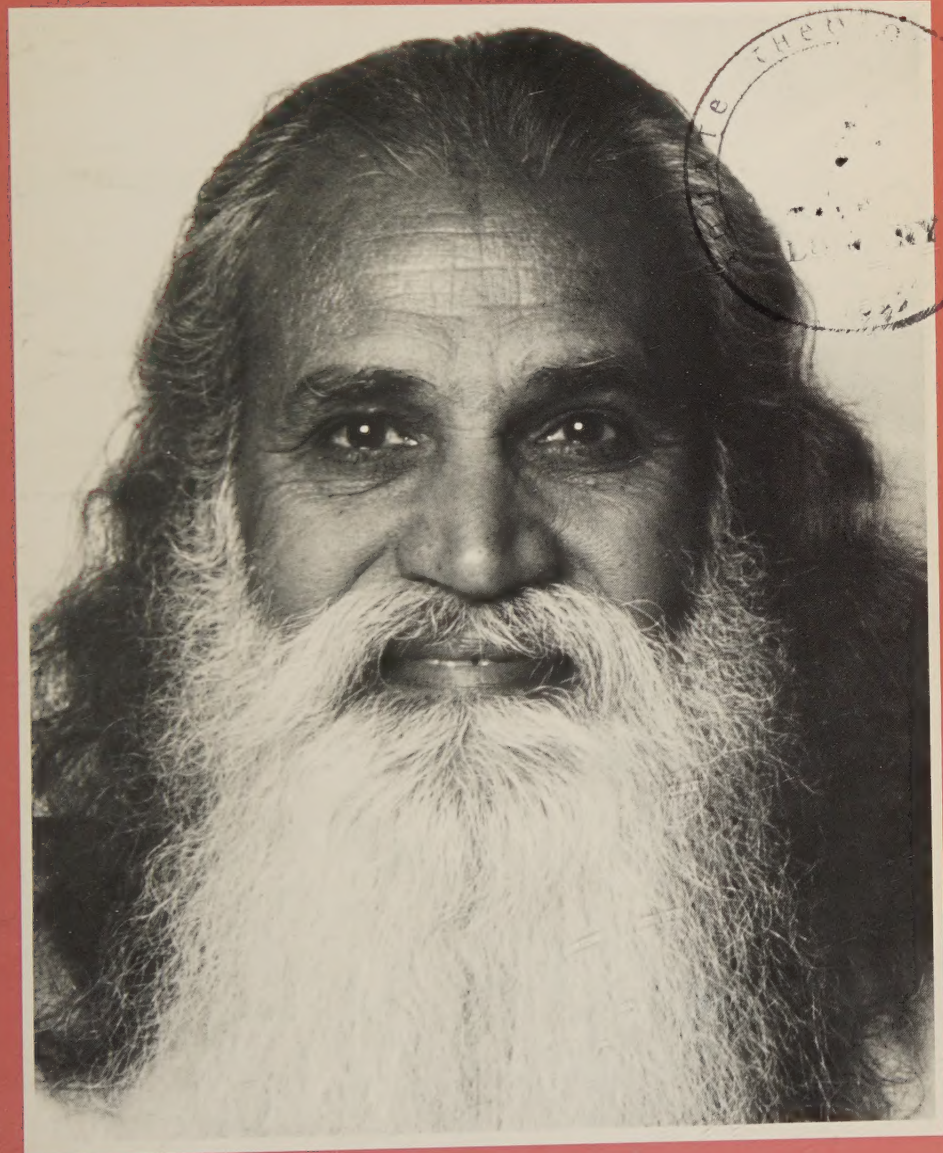


Pathways to Peace 6: Purity

Integral Yoga®

The Teachings of Swami Satchidananda

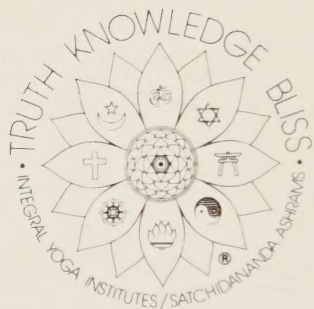
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Sri Gurudev: Purity in Practice

The Path of a Warrior

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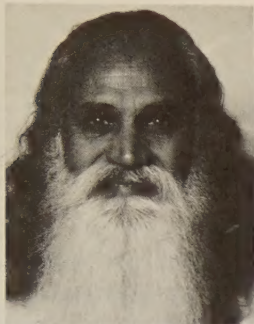
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Integral Yoga®

The Teachings of Swami Satchidananda

Volume 12, No.1 February 1981

Pathways to Peace 6: Purity

PATHWAYS TO PEACE is a 10-part series on the yamas and niyamas, the timeless ethical teachings from the Yoga Sutras of Patanjali.

SPECIAL FEATURES

<i>Sri Swami Satchidananda</i>	4	SAUCHA: PURITY. Patanjali's sutras on purity are discussed.
<i>Sri Swami Sivananda</i>	7	PASSPORT TO BLISS. Practice as the "soap" to purify the mind.
<i>Thiruvalluvar</i>	8	GEMS FROM THE THIRUKURAL. Harmony with the World.
<i>Sri Swami Satchidananda</i>	9	PURITY IN PRACTICE. Sri Gurudev answers questions about Saucha.
<i>Jack Kornfield</i>	13	THE PATH OF A WARRIOR. Enlightenment in the native American tradition.
<i>Swami Sharadananda Ma</i>	16	SONG FOR THE LAUNDRY MAN. Ashramites put their problems on the line.

DEPARTMENTS

	2	LETTERS
<i>Ahalya Jacobowitz</i>	12	POETRY CORNER. Sands of Silence.
<i>Dr. Sandra McLanahan</i>	18	YOGA & HEALTH. Light on Heaviness: Yogic Weight Loss.
<i>Madhuri Tatachari</i>	20	OM COOKING. A South Indian Treat.
	23	DAY-BY-DAY WITH SRI GURUDEV.

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Integral Yoga and You

Letters to Sri Gurudev



INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to call or visit the centers.

The Ashram in Pomfret Center, CT, has national audio-video and book publishing and distribution services, a two-acre organic garden, and a number of cottage industries where members practice selfless service. The Integral Yoga School for children is located on the Ashram grounds; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in nearby Putnam and in New York City.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

Beloved Gurudev,

There is no day which is more holy for those of us in the IYI than your birthday. It is through you that we are coming to realize the holiness of each minute - of each breath. So your birthday represents our day of re-birth into Spirit. Thank you, Papa. We love you so much!

The other day, Sivaraj - who is $3\frac{1}{2}$ - told me he wanted to talk about "Papa" (that's you!). I said, "Okay, what do you want to tell me?" Sivaraj said, "Papa makes you shine! He makes everybody shine!"

He is so right! You are the Light of our lives. Thank you for being with us.

-K.C., Boulder, CO.

I am one of the many people "out there" whom you may not immediately remember but who loves you and thinks of you in gratitude every day!

In February of 1975, this is what my life looked like:

- My job in advertising sales was costing me more money in gas and car repair expense than I was making.
- I was somehow unable to really care for my two small children because I was preoccupied with the problems of my marriage which was falling apart.
- I was smoking over a pack of cigarettes daily and could not cope without a steady diet of double mar-

tinis and pots full of strong coffee.
-I felt incredibly trapped and often thought of suicide.

Then one day your disciple Harini in Columbia, called to ask me to go with her to your retreat in Pennsylvania. After some reluctance, I agreed to go, and this turned my life around! I immediately and totally quit smoking for good and drinking alcohol and coffee. I meditated and practiced Hatha Yoga daily without exception, often up to a whole hour. In July I visited my family to discuss my life, and in August I began working in real estate. I immediately started making enough money to support myself and my kids.

Since then I have worked hard and practiced many of the health-giving yoga living habits I learned at the retreat. My income has been good and I am now ready to support your work. Enclosed is my first donation towards your LOTUS temple. It is with great joy that I see this beautiful idea become reality. You have taught me to serve God.

-H.M., Columbia, MD.

The glow of your beautiful presence that filled the room yesterday seems to stay with me. I found it all so meaningful. I feel enthusiastic, joyful, light. I have a feeling of belonging, of a possibility of offering my life to working according to the principles which you make real.

-K.S.□

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Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible medium: Lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

SAUCHA: PURITY

*Excerpts from "Integral Yoga: the Yoga Sutras of Patanjali",
translation and commentary by Sri Swami Satchidananda*

Sutra 40, Book 2

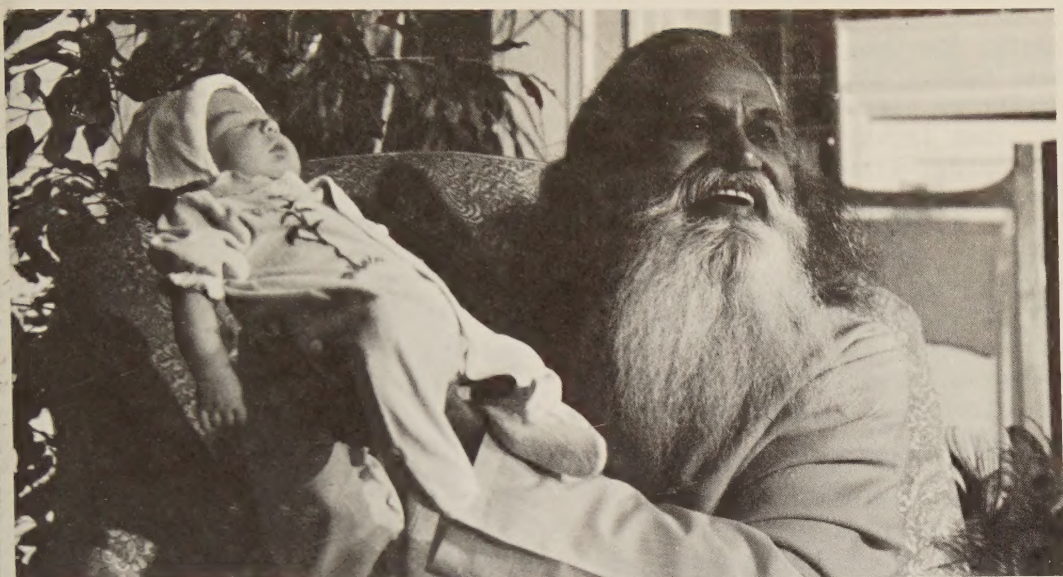
SAUCHAT SVANGA JUGUPSA PARAIR
ASAMSARGAH. *By purification
arises disgust for one's own
body and for contact with other
bodies.*

This sutra should be understood in the light of a particular stage of discrimination on the part of a spiritual aspirant, where for the sake of the higher goal one develops a natural disinterest in the body and in intercourse with other bodies. However, it should be remembered that this "disgust" is not the same as aversion and that, as all the sages and scriptures have said, it is only in the human birth that a soul can attain spiritual realization. With realization comes the perception that the body is the temple of the Divine Consciousness and is, in fact, nothing but that same Divine Consciousness.

When *saucha* or purity is observed, it makes you feel that even your own body is impure. Every minute there are secretions. Impurities are eliminated every

second. The breath pours out carbon dioxide gas. The skin discharges perspiration. If we really think about it, it seems to be a very dirty place in which we live. No matter how much perfume we put on, it only hides the dirt. If our perspiration is foul, we spray on some deodorant. If our skin looks dirty, we dab on a little powder to hide it. Every time we cover the dirt up, it comes back. When we realize this, we develop an indifference toward the body; not that we neglect it, but we no longer adore it. The time we once spent on our bodies can be used for other purposes like *japa* (repetition of a mantram), meditation, or reading spiritual books.

When one spends more time on deeper things than the body, and eventually goes into spiritual matters, realizing that we are the true Self and not the body at all, he or she will not be interested in bringing two bodies together. He will just think of this process as two cloths rubbing together - because there is



no difference between the body and a cloth. One is a skin shirt; the other, a cotton shirt. The real union is not the union of two bodies, one masculine and one feminine. What is it we call masculine and feminine bodies? They are different shapes of flesh. By putting two pieces of flesh together can we obtain *nirvana*? Not at all. Spiritual union doesn't necessarily mean physical union.

People misinterpret *Tantra Yoga* as something to do with sexual union. The Tibetan Tantric system speaks of *Siva* and *Shakti* - *Siva* being the masculine aspect, *Shakti* the feminine. This doesn't refer to physical forms but to the positive and negative forces within each individual. The Hatha Yogis call it the sun and moon. *Ha* means sun; *tha* is moon. The inner sun is in your solar plexus; the moon at the base of your spine. To get united, they must come together. This is known as the *prana-apanam* union. "*Prana apana samayukta pajamisham sarvidham*," says the Bhagavad Gita. The energy that flows down

should be turned up and returned to its source. The heat produced by meditation goes up and affects certain psychic glands which start to produce nectar juices. These flow from the base of the spine through the nerves, building them up, making them more alive, and helping them become almost immortal. The Sanskrit term *amritam* (nectar) itself means "immortal". Your body becomes filled with light - *ojas* and *tejas* - and is converted into a Yogic body.

Once we have purity of mind, no doubt someone will come to tell us the true meaning of all the esoteric teachings and what is to be done. "When the disciple is ready, the Guru comes," is a well-known Hindu saying. When the receiver is well-tuned, the music comes. We need not send out invitations. All that is necessary is for us to tune ourselves. Then without even a second's delay, the Guru will come in some form. If we are not ready though, even with a hundred Gurus around we won't be benefitted. For a Guru can't force anything into us. We must be ready to receive. Sim-

ilarly, the music is within the radio but it cannot force the speaker to vibrate and bring it out. That is why preparation - developing virtues like yama and niyama - is very important.

Sutra 41, Book 2

SATTVASUDDHI SAUMANASYAIKAGRYEN-
DRIYAJAYATMADARSANA YOGYATVANI
CHA. *Moreover one gains purity
of sattva, cheerfulness of mind,
one-pointedness and fitness for
Self-realization.*

First you understand the body, then the heart is purified as well. When the heart is pure, you are always happy. Concentration of the mind comes automatically without your even trying. Only an impure mind runs here and there forcing us to bring it back again and again. All the senses are controlled too, and then comes *Atma darsana yogyativani* or fitness for Self-realization or the vision of the Atma. These are all benefits of

following *niyama's* first observance purity.

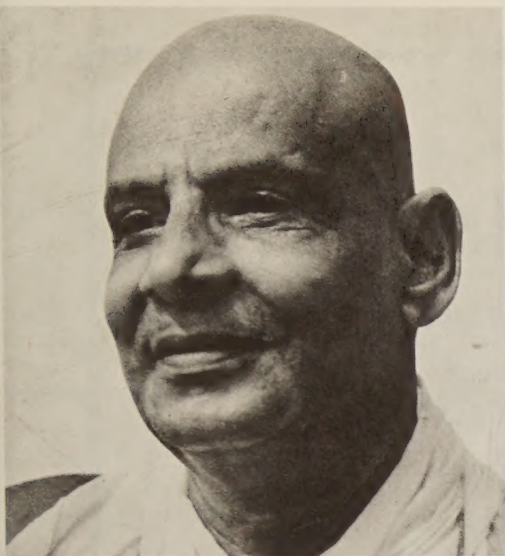
Just be pure in thought, word, and deed. See how easy it is? But we don't want to do easy things because there's no pride in it. What is the pride in jumping over a small gutter? We want to jump rivers and break our necks. The ego never allows us to accept things easily. But even if we practice purity for just one day, we will really enjoy the benefit. Just as a sample, feel "Today I'm going to be absolutely pure, absolutely honest." You will be tempted to repeat the experiment again and again.□

"Success in spiritual life is assured when concentration is sufficient. A pure mind and intellect alone can gain concentration. The purification of mind and intellect is achieved through regular daily sadhana."

-Swami Sivanandaji

PSALM 1

Blessed is the man
who walks not in the counsel of
the wicked,
nor stands in the way of sinners,
nor sits in the seat of scoffers;
but his delight is in the law of the
Lord
and on his law he meditates day
and night.
He is like a tree
planted by streams of water,
that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.



PASSPORT TO Bliss

Sri Swami Sivananda

To practice meditation or contemplation in a mind perturbed by non-adherence to the moral precepts is like building a house on a rotten foundation. You may build up the house, but it will surely fall. You may practice meditation for many years, but you will not realize any tangible result or fruit if you have no ethical training as a foundation.

If you want to enthrone God in your heart, you must eradicate all evil modifications in the mind. What do you do when you expect to receive a very important person in your house? You keep the grounds quite clean and remove all the weeds and rubbish. You clean all the rooms and spread nice carpets. Similarly, you will have to remove all the dross of impurities from the mind if you want to have communion with the Lord, if you desire to call upon God earnestly to take His seat in your heart.

It takes a long time to purify the heart. Just as various kinds of dirt and dust are hidden underneath the carpet, so also various kinds of impurities are hidden in the corners of the mind.

The mind is such a mischievous imp. It is the *Mara* that tempted Buddha. It is the Satan that lured Jesus. It is the *Kama* who disturbed Siva when he was in deep meditation.

You cannot wash the mind with soap and water to get rid of its impurities; but if you eradicate selfish desires and attachment, the mind will be purified of itself.

Your soul is eternally pure. Regain your original purity through japa (repetition of mantram), kirtan (chanting), prayer, meditation, enquiry of "Who am I?", pranayama (breathing practices), satsang, and sattwic (calming) food.

Purify the intellect. Purify your heart. Purify your speech. Purify your body. Purify your senses. Purify your Prana. Purify, purify, purify.

Purity of heart is the gateway to God. It is an antechamber to the presence of the Lord. It is the key by which the doors of intuition that lead to the abode of supreme peace are opened. Therefore, attain purity at all costs. Purity is the passport to the land of eternal bliss. □

Harmony with the World

GEMS FROM THE THIRUKURAL

of Thiruvalluvar

Virtuous conduct leads a man
to eminent greatness.
Therefore it should be guarded
as more precious than life itself.

Virtue yields bliss in heaven
and wealth on earth.
What is there then that is
more fruitful for a man?

Prosperity is not
for the envious,
Nor is greatness for the
people of impure conduct.

The firm-minded never slacken
in upholding virtuous conduct
For they know the miseries
brought on by such neglect.

True joy flows only
from virtuous deeds.
All other deeds end in sorrow
and deserve no praise.

Those who cannot live
in harmony with the world,
Though they have learned many things,
are still ignorant.

PURITY IN PRACTICE

Sri Swami Satchidananda

Sri Gurudev answers questions about Saucha

ESP AND OSP

QUESTION: Would you please explain a little bit why we should practice purity, saucha?

SRI GURUDEV: It is to develop your will, that one-pointed mind, to strengthen the mind, that one practices concentration and meditation. Concentration strengthens. Anything that is concentrated becomes powerful. Sunlight, if it's concentrated can burn anything. A small lead ball when concentrated into a barrel can kill someone, when it goes through a gun. Likewise, the mind when it is concentrated can become powerful. But beware. Before you even practice concentration and meditation to make the mind strong, see what kind of mind you have.

Your mind should be clean. That's why Yoga begins with *yama* and *niyama*. If an unclean mind becomes strong, what will happen? We see such problems everywhere in this world today. All the great scientists were Yogis; all inventors were Yogis, in the sense that they applied their en-

tire mind to something. They used concentration; they meditated on those things. A scientist who meditated on atomic energy got the atomic energy revealed from Nature. Unfortunately it's not being used for a good purpose. You can't blame the energy, but the people behind it. In the same way God's powers: prayer, meditation, concentration, can be misused. Even Hatha Yoga can develop certain faculties. But they could be easily misused if your mind is not clean and pure.

Many times people are after great powers - ESPs. That's a big craze going, on excuse me for saying that. I tell people it's alright to develop your ESP, extrasensory perception, but are you in control of your ordinary sensory perception - OSP? Usually with ordinary sensory perception you can't go near a kitchen without putting your nose and tongue into something. Simply a little smell is enough to make you forget everything and go into the kitchen. If you just see something nice, you forget your or-

iginal purpose and follow that nice distraction.

When you are tossed by your ordinary sensory perceptions, what will happen if your sensory perceptions become extraordinary? You will be tossed much more. That's why always the great masters, great scriptures warned every seeker not to run after these powers, which we call *siddhis*. When the time comes, they will come to you. If you are fit, they will come running after you.

Before you go into all of these things, see that in your everyday life your mind is calm. See that you are free from greed, anger, selfishness, and things like that. Every religion is based on that purity. That's why you see Ten Commandments. Moses walked all that way, and the very first thing God gave were the Ten Commandments.

In the Raja Yoga Sutras, when Patanjali began to discuss the eight limbs of Yoga, he first mentioned *yama* and *niyama*, the ethical teachings. Then he mentioned *asana*, *pranayama*, and so on. I'm not saying that you have to forget all the others and become established in these first, but let us not forget these ethical practices. When you practice *asana*, *pranayama*, meditation, see simultaneously that you practice *yama* and *niyama*. Be free from selfishness.

HEALTHY EGO

QUESTION: How can one tell when one's ego is pure?

Sri Gurudev: The only test is to see whether your motive is selfish or selfless, that's all. If the desire is selfless, it comes out of a pure ego. An unhealthy ego will always want to do something for itself. That means there is

still a touch of selfishness. It could be very minute, very subtle. Don't think selfishness means always that you wait for some big reward. It could be just a little recognition. You may give some help to somebody, but you expect a thank you. If it comes, fine; but if you expect that reward or recognition or thank you, it is based on a selfish ego.

This selfishness will sneak in, in many ways. It's hard to keep the ego clean. But it is worth it because it will avoid a lot of problems, a lot of unhappiness. If your ego is always one hundred percent selfless, you just don't think of yourself. You put God first, the world next, and yourself last.

In one sense, God and the world are not different. Everything that you see is the expression of God. Keep serving them. Probably that is why your eyes are designed to see outside always. Don't see yourself constantly. Then the ego will be pure.

Don't try to destroy the ego. Just keep it always clean. The ego is given for a purpose. If you don't have an ego, you won't even have any incentive to serve somebody. So always utilize it for the benefit of humanity, for the benefit of nature. Not only human beings, but everything should receive your service. If you are really interested in serving, you have millions of opportunities from morning till evening. There's no limit for that. So that is the sign of a clean ego, a pure ego, a healthy ego.

SINS AND TOXINS

QUESTION: Gurudev, how can we actually practice something like purity?

SRI GURUDEV: The Bible tells us clearly: "You shall see God, said the Lord." When? "Blessed are the pure in heart for they shall see God." What does He mean? If you become that pure, you are completely neutral. A pure person is completely neutral. Even though he or she still talks in everyday terms about things, he doesn't really mean that, he doesn't get caught in it. So a pure mind is a Yogic mind. That means if you are that pure, you are God.

In another sense, the mind becomes a pure mirror, a clean mirror; and the God in you reflects purely. Until then the God in you wasn't reflected clearly because your mind was distorted, colored; and the God in you appeared distorted or colored. It is to correct this that all the Yogic practices are done: asanas, to purify the body; pranayama, to revitalize it.

Just as the mind was distorted, the body somehow got contaminated with toxins. The mind gets sins; the body gets tox-sins. So we have to clear out those two sins. Through asanas and pranayama you eliminate all the toxins.

It is the toxins that make you rigid. When you say you can't bend your body because you are stiff, why is that? Ask a baby. A baby never says "I'm stiff". There is no tension in the baby's body because the baby hasn't put toxins into it. Originally you were born with a Divine body, a flexible body, a clean mind; but slowly you put in all the toxins.

Your body is very important. What you put in should be free from toxins, free from sins. Then your mind and body never become rigid. You won't even need the Yoga practices.

You practice asanas because you are already rigid, tense. You have to loosen up. If the mind wants to keep its flexibility and peace, it needs the cooperation of the body. Coordination between the mind and body is essential.

Remember the mind was originally peaceful. By your improper thoughts, by your selfishness, it lost its peace. In the same way, the body was originally at ease. By your improper behavior, improper diet, you lost the ease; you became dis-eased. What is the meaning of disease? A disturbed ease. So all these practices are simply to eliminate all the things which have disturbed your ease and peace.

Every day, every practice, every hour, see if you are refining yourself physically and mentally. Or are you adding more and more disturbances, distortions? By this constant awareness you will purify the mind and body and regain your natural ease and peace.

HIGHER VOICE

QUESTION: How do we hear that higher voice within ourselves and be able to distinguish from our ego speaking?

SRI GURUDEV: The higher voice will always be free from any selfishness. But your own thinking will always have at least an atom of selfishness. So analyze: "Between these two thoughts, which is selfish? Which is totally free from selfishness?" Even to have the question itself is good progress. The moment you come to that stage you are well on the path because you want to know right from wrong. That's what is called a seeker. You look for the right. □

Sands of Silence

And then I answer
As they melt into
the stillness,
That there is no sound
Between each wave.

My name is Silence,
Brilliant waves of sound
surrender,
Racing to the shore,
To utter my name. . .

I am the thread
That ties each wave
together.
My way has made you
Brothers forever.

My stillness you'll find
If you have the ears to hear
The silence between
The notes of Life.

- Ahalya Jacobowitz

THE PATH OF A WARRIOR

from a speech given by Jack Kornfield

*The Enlightened qualities and techniques
of a North American Indian Warrior*

One of the most beautiful modern expressions of the path is related by the Indians of North America. They describe it as the path of becoming a man (or woman) of knowledge. They call it the path of a warrior. The techniques and qualities of a warrior are very similar to the factors of enlightenment as taught in the East. In particular, there are seven qualities of a warrior and also seven corresponding factors of enlightenment in the East.

IMPECCABILITY

The first of these seven qualities is impeccability. There are some people who are very careful about the nature of their acts. Their happiness is to act with the full knowledge that they don't have time. Therefore, their acts have a particular power. Acts have power, especially when the person acting knows that this is their last battle. There is a strange and consuming happiness in acting with the full knowledge that whatever one is doing may be their last act on earth. What matters is that a warrior be impeccable.

Impeccability means to live each act and each experience in such a full and total way that we are able to appreciate its essence. We are able to be there without regrets, without worries. It means to be fully mindful, fully awake and conscious. When we reflect on our lives, the vast majority of our time is spent living in a half-hearted way. We go to school half-heartedly, and learn some things without too much effort put into it. We get into relationships with people, usually wanting something, but often half-heartedly, and not really fully there. When we just walk down the street we are not there a great deal of the time. Our minds are thinking about shopping, making a list of food, the people at the party, planning some work, etc. We are not there.

Think about the times in your life when you have done something really fully. Something where you have committed yourself totally. It's not a question of whether you succeed or not, but if you are totally there, how impeccably you are there. It's then that you remember the nourishment, the

aliveness, the fullness that comes from being impeccable and being total. The central quality that brings all the rest with it is being impeccable. If you work with it you'll see that it makes an incredible difference in your life.

ENERGY

The second quality of a warrior is energy. Warriors are energetic, with lots of energy, and not slow and dull. A lot of people have the wrong idea about energy. They believe that there is a certain limited quantity of it and that it should be saved for something really important. The fact is that if you are willing to do something really energetically, impeccably, and fully, that opens you up to a flow of energy. When you are willing to do something totally it brings energy to your system.

COURAGE

The third quality is that a warrior is courageous. Courage doesn't mean the courage to go out and fight with lions and tigers. The most fundamental courage is the courage to see things really honestly; to not fool oneself; to be completely honest about what is happening. It's the courage to look into the totality of oneself, to be open to pleasure and to pain. Courage is to look at the nature of our experience in the world without shrinking back, without being timid. A warrior is courageous; and if our practice is to grow, it's essential that we be honest and really look. To understand fully, we must really look at every part of ourselves, at every experience, and without preconceptions.

A warrior cannot complain or

regret anything. His life is an endless challenge. And challenges cannot possibly be good or bad. Challenges are simply challenges. The basic difference between an ordinary person and a warrior is that a warrior takes everything as a challenge. An ordinary person takes everything as either a blessing or a curse. To be courageous means that you are willing to use every situation, every part of your experience, every interaction as something to learn from and to grow from. A warrior has the courage to face everything as a challenge, to be with it fully, and not to worry about it or see it as either a blessing or a curse. To take this stance in the world lets our understanding grow from each situation. Courage is to really look at your own mind and your own experience.

CONTROLLED FOLLY

Controlled folly is the fourth quality. A warrior chooses a path with his heart and follows it. He knows his life will be over all too soon and he, like everyone else, is not going anywhere. He knows because he sees that nothing is more important than anything else. A warrior has no home, no name, no country, no family, but only life to be lived. Under these circumstances their only tie to their fellow men is controlled folly.

Thus a warrior sweats and puffs, is concerned, and looks just like an ordinary person. Except that the folly in their life is under control. Nothing being more important than anything else, a warrior chooses any act, and acts as if it mattered to him. His controlled folly makes him say that what he does matters. But he knows that it doesn't, so when the acts

are fulfilled, he retreats in peace.

Controlled folly is really taking joy in life. It's not taking our complex personal melodrama too seriously. It's having a kind of space that comes from looking really honestly at where we are going. No matter what you do (writing a book, building something, creating beautiful art, etc.) nothing will last. After a certain number of years all our friends will be dead.

Anything we create will eventually crumble. Even the mountains will one day change. There is nothing you can do that will last and make a difference in endless time. When we see through all the things which we once got caught up in, everything takes a different perspective. It's not so much what we do or make. Instead, it's how we are, how we live each moment, each day. It gives a sense of lightness to know that no matter what follies or stupid things you do it all changes and it's all going to pass.

STRENGTH

Fifth, a warrior is really strong. Again, it's not the strength of body or muscles, but a strength of mind. Strength of mind comes primarily from concentration. It comes from cultivating the ability to direct and focus the energy of the mind. There is more power in the mind than in any source in our lives. Strength means the ability to focus the mind on one point and to use the mind in that way.

PEACEFULNESS

Peacefulness is the sixth quality of the warrior. This tranquillity comes from understanding and

restraint. Our culture makes it seem that freedom is the ability to do what you want. But the warrior realizes that our habits and conditioning dictate our tastes and concepts of almost everything. Travel and observation of other cultures begin to give us a perspective of how much of what we call freedom is just conditioning.

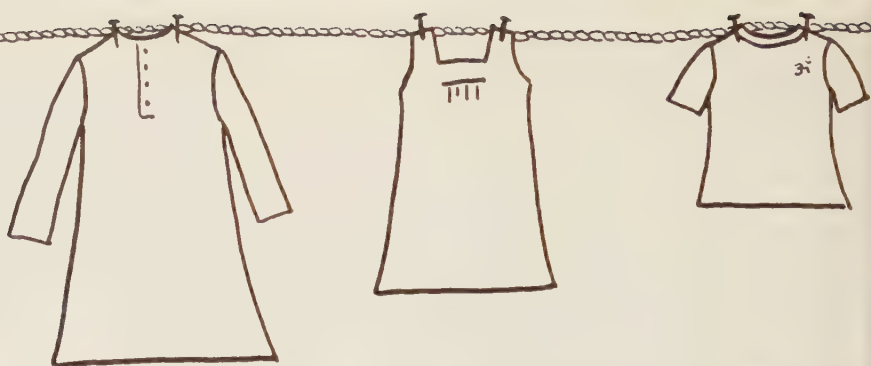
Peacefulness is the freedom not to have to take the drama of our minds seriously. We don't have to buy into the thoughts, inner dialogues, and cartoons which are constantly swaying our mind to take this action or that.

STEADFASTNESS

The last quality of a warrior is steadfastness. A warrior is like a mountain. When the sun comes out, the mountain doesn't move. When it rains, the mountain doesn't move. The snows come, the winds blow, but the mountain is still there. Steadfastness is a balance of mind that allows us to be with all the changes or our life and still be right here. Steadfastness is delightful, joyful, unshakable and so liberating. It's being able to see whatever comes, to feel it arise, and watch it pass on.

There is an enormous power that comes from seeing how things come and go. It's not necessarily that of action. The power of inaction is equally great. It's a fearlessness that comes of understanding.□

The speech from which this excerpt is taken was given by Mr. Kornfield on 5 April 1977. A tape of this speech and others is available from the Hanuman Foundation, P.O. Box 61498, Santa Cruz, CA 95061.



SONG FOR THE

OM, Laundry Man, each day we rise
And wipe the cobwebs from our eyes.
We brush our teeth and comb our hair
And bravely face the flight of stairs.
Sternly we force ourselves to say,
"Oh, lucky us, another day!"
One more opportunity
To shine in this community.
Another target for our aim,
Another chance our minds to tame.
We almost feel within us stir
A budding force of character.
Who knows, indeed, but that we might
Have changed completely overnight.
Today may be the day, who knows,
That sees us triumph o'er our foes.
Gluttony, dullness, pride and wrath,
Enemies on the spiritual path.
Disease, laziness and doubt,
Wanting things we could live without.
Sensuality, false perception;
Falling down from near perfection
Back into the mire and muck,
Blaming roommates and rotten luck.
But oh, the difference this day may bring,
Today we'll work like anything.

Since Sri Gurudev often compares the role of the Guru in cleaning our minds to that of a laundryman ("...the laundryman removes the dirt so that we can see the whiteness again"), the Ashramites at Yogaville in Connecticut gave him their laundry for Christmas this year! They presented him with a miniature laundry basket



LAUNDRY MAN

We won't go back to bed perhaps
And we won't sneak off for midday naps.
We'll appear in the temple 3 times or more,
And limit our meals to only 4.
The things we want to do, we won't
And only do the things we don't.
What lofty aspirations dawn
While turning the cold shower on,
This radiant morning, filled with hope
And noble things with which to cope.
But there are some things, just too tough
For us to look at long enough
To see them clearly, let alone
Handle well all on our own.
For these, OM Laundry Man, Your soap
Appears to be our only hope.
We humbly lay them at Your feet,
And quickly back up in retreat.
Grab the basket, pour Your bleach,
Before our changing minds can reach
Back into the batch to take back "mine"
Since we just can't face it at this time.
Quickly, quickly, rub and scrub,
With our permission, prayers, and love.

Your kids. OM.

filled with cut-outs of shirts, pants, socks and sweaters. Each item had someone's name written on it, along with a particular problem he or she would like the Divine Laundry Man to help wash out. This poem, based on one by Ogden Nash, accompanied the basket.
By Swami Sharadananda Ma.

Light on Heaviness

Sandra McLanahan, M.D.
(Swami Amritananda Ma)

As with the Yogic approach to any health problem, we must first analyze the root cause of overeating. Overeating is caused by a wrong attitude toward food. If food is eaten as medicine for the body, the proper choices are easily made.

Unfortunately, for many of us food has come to mean something else entirely. If food is eaten for pleasure alone, it becomes difficult to stop. And even more often than for pleasure, food becomes compensation for a boring day, a means of relieving anxiety or just a social event. Eating is made to serve many other purposes than providing the proper ingredients for digestion and assimilation.

So the first step is to reflect well upon what function food and overeating serve in our lives. This analysis can be a real aid to self-understanding and a help in regaining mental equilibrium and peace. If you remain peaceful, you won't overeat. For this self-study, it's

helpful to keep a Diet Awareness Sheet. Across the top, put: DATE/TIME/FOOD/LOCATION/MOOD. Be specific about the location (where in the house, etc.) and the mood--exactly what thoughts and feelings you were having. By getting in touch with the role food has in your life and your exact feelings about it, a change can almost spontaneously come about.

The next step is to change your life enough so that something else fills the misplaced function of overeating. For example, if lunch is the high point of your day, think of ways your work could be more satisfying to you and those you work with. If food is compensation for anxiety about friends or family, try to turn that anxiety into useful service to them. Self preoccupation and indulgence can be steered into selfless activity.

An important factor in this program, as in any spiritual practice, is to increase your consciousness of every thought

and act. When that happens, you won't overload the stomach because you will be conscious of how it feels as you eat.

One helpful practice in this regard is to sit quietly before even going into your kitchen (or a restaurant), close your eyes and imagine what your stomach wants, separating this from what the tongue or mind or time of day demands, or what looks good when you look around or at the menu.

Another good practice is the offering up of the food before eating. Either say or think a prayer, or simply remember the principle: "Eat to live; don't live to eat." As we get rooted in this, we become masters of our senses and begin to eat just to keep the body well for joyous service.

MORE HINTS

Don't talk while you eat. The body wants to focus its energy and blood supply at the digestive organs. If you force it elsewhere (to the emotions or brain as when we eat and chat), then digestion can't happen smoothly. Silent meals have the added benefit of limiting the social meaning of food. This helps raise your consciousness of the rightful place of eating and prevents excuses for you to eat foods the tongue desires but the stomach doesn't want or need.

Chew carefully and well. Meditate on your body's reactions to the food. Each person will have different foods which really suit that constitution.

You should stop eating when the stomach is $\frac{3}{4}$ full. But how? We are so used to eating until we get that stuffed feeling. One suggestion Sri Gurudev gives is to take as much as you want in

your bowl or plate but make it a firm practice not to go back for more. Immediately wash your dish, put it away and brush your teeth. Then perhaps do some light reading or other pleasant activity to take your mind off continuing to eat.

Besides the sincere application of the above principles, I recommend the following two physical practices: a full set of Hatha Yoga asanas and pranayama (breathing practices) each morning and 15 minutes of running outdoors before meals. The Hatha will not only tone up the body, but help a lot to keep the mind and body peaceful while eating. Running will increase the digestive fire so the food won't turn to fat and also the stimulation of running will actually decrease your desire to eat.

YOU ARE LIGHT

About one third of Americans are overweight enough to interfere with life expectancy. Therefore it is important to treat this problem. On the other hand, our society is overly preoccupied with the body. Remember that all bodies aren't made to be the same weight or shape. Your bodily weight should not become the focus of your life.

In fact, you make it much more of a problem by constantly dwelling on it. Instead, think more of developing beautiful mental qualities. As you think, so you become. Thinking of higher things and meditating on serving others in a peaceful way will relieve us of the burden of the heavy small self. Once established in that contemplation of the higher Self which is the Light of which we are all made, we will easily remain in that lightness of body and mind as well.□



A South Indian Treat

Madhuri Tatachari

MASALA DOSAI (Pancakes with Filling)

Batter:

- 1 cup Urid dal (available
at Indian food stores)
- 2 cups white long grain rice
- 5 cups water
- 1 Tablespoon yogurt
- 1 Tablespoon sour cream

Filling:

- 3 Tablespoons oil
- 1 teaspoon black mustard seeds
- 2 24-oz. packages frozen potatoes
- $\frac{1}{2}$ teaspoon turmeric
- $2\frac{1}{2}$ teaspoons salt
- $\frac{1}{4}$ cup water

Advance preparation: The batter should be prepared the day before you plan to make the dosai. Wash urid dal thoroughly. Place in a bowl, cover with 3 cups water and soak for 4 hours. Drain the water from the dal. Place $\frac{1}{2}$ of the urid dal in a blender. Add enough water to cover the dal and blend starting from the slowest speed. Slowly increase the speed, and when batter is very thick add another Tablespoon of water and blend. The entire blending process should take about 10 minutes. The batter should be thick, creamy and smooth. Repeat the same process for the rest of the urid dal. Set aside the urid dal batter and start blending the rice. Blend the rice in 3 parts. Use the same process as you used for the dal, using less water. Rice will grind more easily and may take only 5 minutes for each portion. Mix the dal and rice batter together thoroughly, adding the yogurt, sour cream, and 1 teaspoon salt. Warm the oven to 200° and turn it off. Place the batter in the oven. Cover the bowl and close the oven door. The batter should rise by the next day if you have followed all the steps.

Filling: Heat oil in a large frying pan. Add mustard seeds and fry lightly. When the mustard seeds pop, add the potatoes, turmeric, salt, and water. Break potatoes apart gently with a spatula and stir fry over medium heat. This should take about 4 to 6 minutes. Separate potatoes but do not mash them. Cover pan and continue cooking, stirring several times to prevent burning at the bottom. This should take about 20 minutes.

Cooking the dosai (pancakes): Take a large round griddle and heat it to 350° to 380°. Place about 2 teaspoons of oil on the griddle surface, spreading it over the griddle. Pour about 1/3 to 1/2 cup of batter, using a ladle, onto the center of the griddle. Using the back of the ladle spread the batter - start from the center, making concentric circles, each circle a little wider than the previous one. The batter should be spread evenly in a nice wide circle about 8 to 10 inches in diameter. Cook until lacy and set. The batter should look dull with several small holes in it. Dribble another teaspoon of oil on the dosai. Turn gently with a wide spatula so the other side can cook. Turn back onto the first side after about 2 minutes. Spread a pat of butter (optional) on the dosai. Place a helping of filling on the dosai, fold the dosai in half or 3 fold, and place on a warm plate. Serve with chutney.

COCONUT CHUTNEY

Freshly grated coconut meat from ½ coconut
½ green chilli or 1 teaspoon bellpepper
2 Tablespoons fresh cilantro (coriander leaves)
1 teaspoon salt
1/8 teaspoon ground asafoetida (available at Indian food store)
1 teaspoon oil
1 teaspoon mustard seeds (black)
1 teaspoon urid dal

Wash the cilantro and remove the root end. Tear it by hand into small bits and place in blender with shredded coconut. Add chilli or bellpepper, salt, and asafoetida and blend with ¼ to ½ cup water. (If chunks of coconut are large, blend them first before adding rest of ingredients.) Work the mixture constantly down into the blades with a spatula while the blender is running, taking care not to catch the spatula in the blades. In 2 to 3 minutes mixture should become free flowing but still granular. In a small frying pan heat oil and add the mustard seeds. When they pop, add the urid dal and fry a little more until the dal turns golden. Transfer the coconut chutney into a bowl and add the mustard seed mixture. Mix well and serve.

Besides tasting delicious, the dosai provide a complete, easily digested protein because of the rice and dal (lentil) combination. The dosai may also be served plain, without filling.□

Madhuri Tatachari, a long-time devotee of Sri Gurudev, was born in South Indian, but came to the United States quite a few years ago where her husband, Mr. Tatachari, is a well-known scientist. The delicious meals she prepares are an art she learned from her mother. Madhuri has frequently treated Gurudev to her excellent cooking and has taught South Indian cooking classes at the San Francisco Integral Yoga Institute.



This is the larger-than-life-size full-colour LOTUS poster unveiled by Sri Gurudev at the Yogaville, Connecticut, Jayanthi Celebrations this year. It's no wonder that 200 posters had been sold within 20 minutes after satsang ended!

The magnificent colour photo by Robert Altman (the same one appearing in black and white on the cover of this magazine) has been a favorite since it first became available. Now it's available in a 17x21" size on a white semi-gloss stock. Overall poster size is 21x34" and includes colour photos of the LOTUS interior and exterior as well.

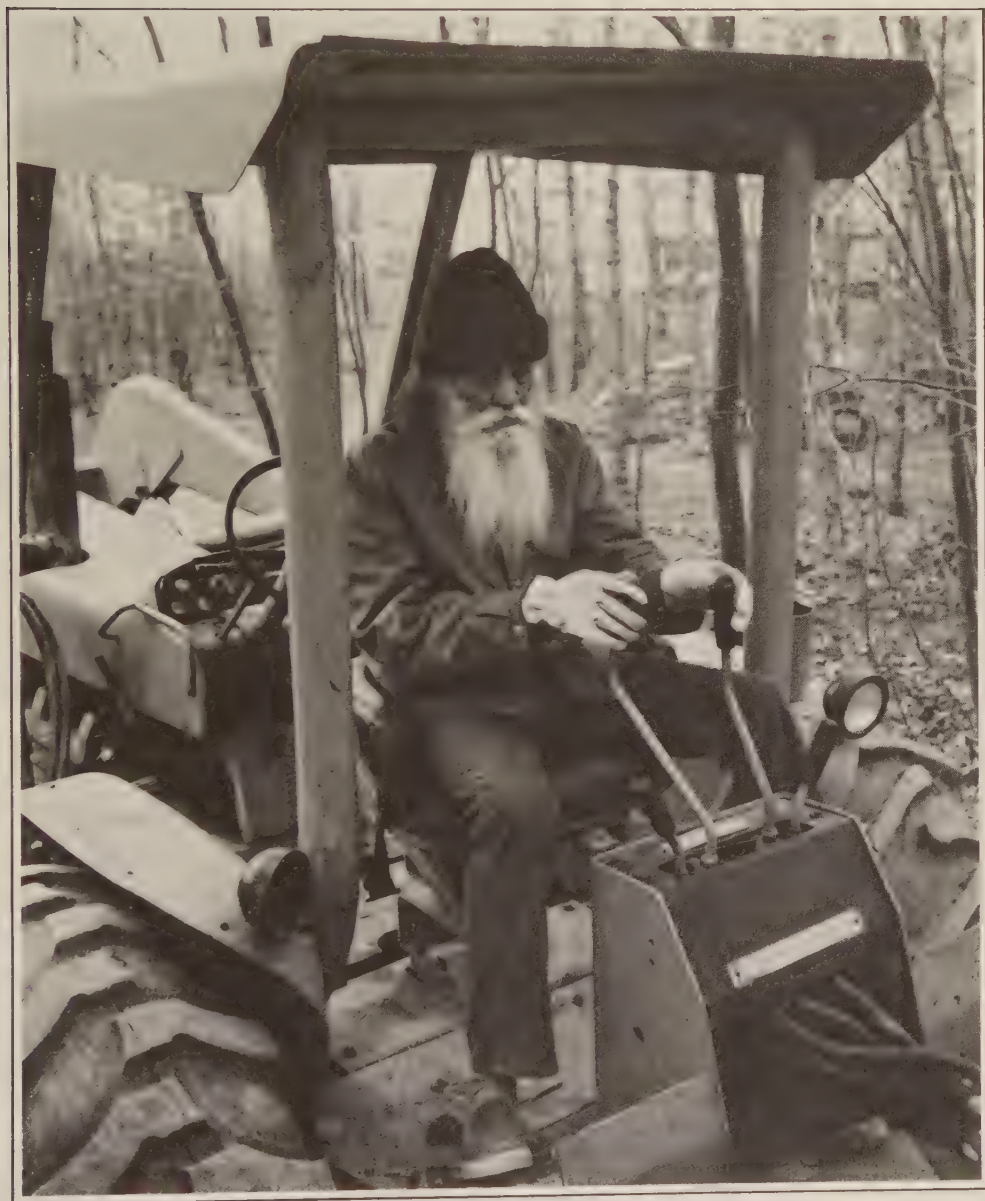
This poster was sponsored by David Lang and produced by the Montreal IYI; all proceeds go directly to the LOTUS.

What a wonderful addition to your home for 1981! What a wonderful way to support the LOTUS!

Posters are available singly or in quantity; and there is space to surprint date/time/place information for LOTUS talks. TO ORDER: use the order form on the insert, and include \$5 plus \$1.25 postage and handling for each poster. (For bulk publicity orders, please write Integral Yoga Publications for details.)

And how is the LOTUS work progressing? See the page opposite. . .

Day-by-Day with Sri Gurudev



September - November 1980

YOGAVILLE VIRGINIA: Cosmic Spirit

On the 29th of September, Sri Gurudev arrived for an extended stay at Satchidananda Ashram - Yogaville, Virginia in Buckingham. The 650 acres of rolling hills along the James River will be the setting for the LOTUS temple and a large Yoga Village. But in September there was only one large house on the property, already full of pioneers, so a trailer was set up to serve as Gurudev's house until his residence there is completed. At the same time, a trailer park was being set up to serve as housing for the families living there until their homes are built. Much activity, especially land clearing, has been going on under the Master's expert direction and with his participation. Ever since he arrived at the Virginia Ashram, Gurudev has been actively involved in the planning and preparing of the community and LOTUS sites. Seeing him drive the bulldozer or the backhoe has been a frequent sight.

On the morning of 4 October, Gurudev attended the dedication of the Virginia branch of the Integral Yoga School. Sri Gurudev and the parents and teachers watched proudly as the children performed the puja worship service themselves.

Later that same day, Gurudev spoke with Yoga teachers and students from the Richmond area during an all-day workshop sponsored by the Yoga Information Service there. Before Gurudev arrived, Rev. Prahaladan Mandelkorn and Satya Greenstone had given instruction in Hatha Yoga, chanting, and shown the Yoga Ecumenical Service film. Gurudev spoke to the group, answering their questions about philosophical points as well as

about the new Yogaville, Virginia. Through the kindness of Isabel Aird, who organized the workshop and a lovely dinner that same evening, and Larry Barker, an Integral Yoga teacher, Gurudev was able to meet many of the Yoga teachers in Richmond. The following evening he gave a public lecture in Richmond sponsored by the Ashram. In the talk, he emphasized the need for an ecumenical approach. Drawing from many parallels found in the Yoga Sutras and in the Bible, he stressed that we should all remember that "essentially we are all part of the Cosmic Spirit".

On the 10th of October, the Virginia Ashramites celebrated the beginning of Navaratri (nine nights in honor of the Divine Mother). The event was especially brightened by the presence of Sri Gurudev. After Narayana Pruitt performed the beautiful puja to Mother Durga, Gurudev asked if the goddesses honored on the various nights are really different and answered by explaining: "They are one and the same Shakti (Divine energy) in different aspects. The first Shakti comes to prepare things, to clean up the ground. The same Shakti comes to plant and make things grow. And the same Shakti comes to utilize it for a good purpose. All have to be functioning in our lives."

Since Mother Durga is the aspect which clears out and prepares the ground, Gurudev took the opportunity to remind us of the purpose of Ashram living and point out areas we need to improve. "Growing spiritually is a very hard job. The most difficult job is to keep the mind clean and to experience the Spirit. It is for that sake

ve are here. That is the main reason I want to see a community like this. Those who really want to shape themselves up should be in one place."

On the 11th of October, Gurudev addressed a capacity gathering during a public talk at the Unitarian Church in Charlottesville. He told them, "We have come to the right place. The Unitarian Church means it's a place where the unity may be realized." Many who attended were hearing Gurudev speak for the first time and were so happy to know that the

Ashram was nearby. The mailing list was filled with nearly 150 new names, and the following day quite a few new people came to visit the Ashram and stay for a potluck dinner. The "dessert" was a surprise visit by Gurudev who joined for a snack and shared some words with the people gathered there. Throughout his stay there, Gurudev was actively planning the development of the Virginia Ashram, looking for heavy equipment for our building needs, and sharing his example of a selfless and dedicated life.

-Sister Devi

HARTFORD: Respect the Ant

Like the Universalist Church in New York, the Unitarian Church of Hartford has been a very familiar setting for Sri Gurudev throughout all these years of service in the Northeast. Gurudev calls it "a Yogi's church" because of its ecumenical approach. When speaking there in October (Friday, the 17th) he said a lot about the ecumenical approach.

"There's nothing wrong with any religious tradition," he said. "But our understanding has to go deeper. Our approaches should vary according to our tastes and temperaments, but in spirit there is no difference. If there is only one way, that way is to recognize that there are many ways." He compared the tradition of a religion to a spoon, and the essence to a pudding. Some argue that a silver spoon is the only way to get the

pudding from the bowl. "But that essence, that self, is common to us all, and this is the real spirituality. The conveyor is not important."

Referring to the dome-like structure of the church, with a roof that comes to a point beneath a spire, Gurudev said, "The LOTUS will look like this. That is why every time I come here, I'm so happy." Of course Soorya Tyler (who had organized the talk with his wife Amrita) immediately brought up the display of the LOTUS rendering for everyone to see. Speaking further on the LOTUS, Gurudev said, "If you knew you were causing suffering for some of your brothers in another part of the house, you would never consciously do it. Respect an ant, as you would respect your auntie. May the LOTUS bring us all together, to realize that brotherhood."

NEW YORK: That's Maya

A sight as familiar as our own living room: Saturday night at the Universalist Church, with Gu-

rudev sitting in an ocean of red and white flowers, a sensitive but enormous portrait of Jesus

washing His disciples' feet overhead.

Starting with "Hari OM" chanting, Gurudev explained, and demonstrated, how the chant should rrrreally sound. "Rrrri - like a rrrrreal Italian. Arrrividerrrci!" The questions included old ones, new ones, and old ones with a new slant. Here are some of them with Gurudev's lively and patient answers:

Q: How can I get closer to my Guru? Answer: "You don't need to. He is the nearest person to you. Where can that be? Within you. The real Guru is within you. The outer Guru is a mirror. You can't stand in front of the mirror always. You have to leave for the office eventually; but when you get there, you have a pocket mirror you can take out if you need it. That's what you call a pocket Guru."

Q: What would you recommend to remove emotional blocks? Answer: "I would recommend sincere prayer and meditation. You may not be able to open your heart to others, but you can open your heart to God. Communicate with God, talk to God, cry! Once we learn that, very soon we can open ourselves to others. It's a lack of trust. If we learn to trust God, certainly that will permeate in our life to trust others also."

Q: What role does celibacy play in the life of a single devotee? Answer: "That is what makes him single. If not, you have to double up, and you can't stay single. You may even triple."

Q: What do you think of capital punishment? Answer: "Killing someone for killing someone else is simple, but it might not help the person. Killing is done by sick minds. We should try to cure

the disease without killing the patient. Direct encounter, of course, is something else. You have an ethical right to stop him by threatening, or shooting below the knee - or if that fails, by finally killing. But understand that you are not killing, you are taking the body away from the soul because the instrument was diseased. It's like an amputation."

Q: How will the practice of Yoga help us in the coming holocaust, rampage, drought, famine, and general uneasiness? Answer: "The first benefit will be that you will not be thinking in that negative way. What you think will come. Even if you know something negative, think that there is hope. All this nuclear power is nothing compared to your thought power. Think positive. Think 'I can, I will, and there are people to help me!' And you will do it!"

One of the questions was indecipherable. In response to this, Gurudev said, "Something is written here, but it is there and it isn't. That's maya."

Disarm the Ego

The next afternoon, the setting was an elegant state-room at the Indian Consulate. There, the Brahma Kumaris were holding a Human Survival Conference in a room with huge, mirrored panels and sculpted cherubs above the threshold, where Prime Minister Nehru once held a reception for Prime Minister Khrushchev!

This was Vijaya Dasami Day, the victorious end to nine nights in celebration of the Divine Mother, and Gurudev praised the work of the Brahma Kumaris (which means Daughters of God). This organization has headquarters at Mount Abu in India, and centers around



*A quiet
moment at
LOTUS Benefit
Dinner; Kalyani
Neuman, Sri
Gurudev & guests*

the world; and most of its leaders and members are women. "That shows the true strength of the women," Gurudev commented.

During the addresses by panel members B.K. Manmohini, B.K. Mohini, Brother Ramesh, B.K. Steve Narain, and Brother Homer Jack, there was a break for "traffic control". One B.K. member explained that this is what they often call meditation - "a time to stop the racing thoughts in the mind."

Gurudev spoke on disarmament, and quoted the great Subramanya Bharati as saying, "There is a revolution coming without blood or weapons." Gurudev continued, "He was speaking of Mahatma Gandhi. What was his weapon? Soul force. And this is disarmament. We don't need arms to destroy us; our own ego is doing that job."

"Our sincere prayer should be, 'We no longer trust in money, arms, or power. We trust in You.' Believe in God and do whatever you can. At least each day be a good person."

Only One Mouth

New York City is now noted for its unsurpassable gourmet LOTUS benefit dinners; and there's al-

ways a waiting list for the next one. This time, Gurudev went directly from the Consulate to the Central Park West apartment of Blanche Saia, where 25 contributors were anxiously awaiting both the Guest of Honor and a taste of whatever was sending out such divine aromas from behind the closed kitchen doors where chefs Swami Paramananda and Jnanam Thill were working.

Sri Gurudev barely sat down before the questions started. Since dinner was ready, Kalyani Neuman (who was sponsoring the dinner) suggested that conversation should continue during the meal. Of course Yogis normally take their meals in silence to better digest and absorb their food, but our ever-accommodating Guru found a way to please the devotees and get the lesson in both. He said, "Well, I only have one mouth; I should either eat or talk." Quickly catching on, Kalyani said, "Then perhaps between courses, Gurudev." Gurudev of course said, "Of course."

And he did. Entertaining and enlightening with stories of his childhood (when the Papa would scratch his head for hours trying to find just the right word for

one of his diagrammatic poems, and little Ramu - almost without thinking - would pop up with just the right word) and stories of the early days of the IYL.

Just the night before Gurudev had said we should "enjoy the pleasure, but know the other side is coming soon". And now, just after dessert, the conversation turned political, and consequently quite serious. He reiterated his often stated views on political campaigning: "No one should receive contributions. The government should spend equal amounts on everyone - both time and money. Each one should print up a sheet saying: 'This is what I have done. This is how I see the issues. This is my record. This is what I would do if elected.' Finish it. If they like it, they will vote for you."

When someone asked about our attitude toward Russia, Gurudev said, "We're making them worse enemies because of our attitude. They are the deadliest enemies, at the same time we want to shake hands with them up in the air. If your philosophy is good, prove it to the world. The Communists will want to come live with this philosophy then. It's like going to a wholistic health seminar and saying, 'I'm sorry I'm late, but I was laid up with the flu!' It's a self-contradiction."

More questions were asked about the plight of the Jewish people in today's world. Specifically, questions centered on the Nazi war crimes. "In what way are you doing good by condemning them?" Gurudev asked. "What are you accomplishing? We are building monu-

ments to the atrocities they committed by constantly dwelling on them. What do we gain by that? Forget the bad, remember the good. That is the law. The scriptural law says we should forget the bad and remember even the tiniest good someone does us." Someone explained that one reason to remember is so that we don't make the same mistake - that of letting such things happen - again. Gurudev said firmly, "We should remember our mistakes, not somebody else's."

Afterward, as the guests retired to the living room, Gurudev said, "I speak frankly. If I don't, if I don't make myself clear, then I am a coward. If I see something wrong in your thinking, I should correct it. Otherwise I am not doing you any service."

Time for the entertainment, and Meera Alexander led everyone in "Oh God Beautiful" and a dynamic sing-along of some of her songs written especially for Sri Gurudev. The room resounded with a chorus of 30 voices singing "Brothers and sisters are we in Satchidananda. . . neighbors and friends around the world are we."

Finally, after many more questions discreetly veiled as an excuse to get Gurudev to stay longer, it was 11:30 PM. Kalyani graciously volunteered to close the evening and let Gurudev get some rest. "You've been travelling since Thursday," she said (on this Sunday evening). Gurudev looked at her, smiled, thought a while, then chuckled and said, "Well, I have been travelling since my birth!"

-Swami Sharadananda Ma

POMFRET, CT: Asking is Opening

Saturday, the 25th of October. At Satchidananda Ashram, Connecticut,

the air was humming with excitement, as well as with the sounds

of chanting, as Sri Gurudev was there for a brief visit. During this Saturday satsang, he was asked a question about socialism versus capitalism. Which is best, asked the questioner. Gurudev sent someone for a dictionary to get the precise definitions. Even then, many people had additional comments on exactly what these two terms mean. Gurudev pointed out that we don't see any of these "isms" working ideally. What is best is to see everyone working together, carrying out his or her role in society in the best way possible. "If the leg wants to walk, the eye has to see the road. Each has a duty to perform. They cooperate." He spoke about how once kings used to feel they were servants of the people. They would often go in disguise among the people to hear and understand their grievances.

In answer to another question Gurudev said, "We should have the innocent faith of a child. "We spend too much time in intellectualizing." He told about an incident where a poor peasant had borrowed money and then repaid the full amount. Because he was illiterate and not worldly-wise, he didn't even think to ask for proof of his repayment in the form of a receipt. The lender, however, took advantage of this and took the poor man to court. This was in the days when Britain was ruling India, and the judge was an Englishman. The accused explained that there was no conventional witness to testify on his behalf. "The village goddess Sandanamaari is my witness. If I am innocent, I know She will somehow prove that for me."

That night Sandanamaari herself appeared to the judge in a vision. She told him that a certain person had witnessed the transaction. "Get

that man to the witness stand! He will testify to the innocence of my devotee." The next day the judge called the witness in. He had indeed seen everything. The peasant was set free.

One question concerned being overcome with dark thoughts in meditation. Gurudev answered, "First of all, remember that this doesn't only happen to you. Almost everyone has gone through or is going through this same experience. All the garbage comes out when you meditate. It's like a soda bottle; when you loosen the lid, it fizzes. You may be 20 years old now, but you have 20 thousand years worth of stuff in your mind. You should be happy when it comes out."

Another question: "How may I learn to love better?" Gurudev's answer: "Find out why the heart is closed. What do you think you will get by keeping it closed. Know that there's a Higher Power to help you, but you have to ask for the help first. Asking is opening. Open your heart to God, and you will open your heart to people. God is the simplest thing in life. He's even nearer than your heart."

"What's your advice to an unhappy person?" was another question. "Don't be unhappy," Gurudev replied. "Forget about your unhappiness. Think about God. When God makes you happy, it will be a super-happiness. Nothing else can make you that happy."

These are only a few of the many questions which were answered during this sparkling satsang. Sri Gurudev ended the evening by having everyone join in a prayer for the safety and release of the American hostages in Iran.

-Swami Prakashananda Ma



VIRGINIA: The True Test

On the 30th of October, Gurudev arrived back in Virginia where Rev. Prahaladan Mandelkorn had arranged for him to visit Richmond and appear on WWBT, Channel 12, for "The Good Morning Show". Anne Mari Hancock, the host of the program, posed many challenging questions to Gurudev, including, "Are you happy all the time?" Ms. Hancock was puzzled by how one could remain peaceful and happy in a world like ours. Gurudev explained how it is "you and I who disturb our own peace."

That evening, Prahaladan had also arranged a lecture - with the kind help of Professor Walter Coppedge - at Virginia Commonwealth University. The topic for the talk was "Yoga: A Practical Approach to a Balanced Life". With chalk in hand, Gurudev outlined for the students how to attain that goal. He explained that "Peace and joy are a product of equal vision. Yoga means a balanced life. How do you have that clear vision? Don't disturb your peace." His final instructions before the students

left the classroom: "Educate yourselves in the spiritual Truths." Special thanks to Larry Barker and Susan Gibbs of Richmond for their hospitality and assistance.

Shortly after his visit to Richmond, Gurudev received this letter from Professor Coppedge:

"Your visit among us planted many seeds. Seldom have I heard a V.C.U. audience so rapt and attentive as the one you addressed. And on the following days I learned that the response to your address was overwhelmingly favorable. Rarely do we encounter one who brings us such an abundance of good humor, good sense, and loving benevolence.

"We are in your debt. Please call on me if I can assist your work in Richmond in any other way.

*Sincerely,
Walter Coppedge
Professor of English*

The work of clearing the Ananda Kutir site and preparing the trailer park at Yogaville Virginia continued. And Gurudev continued

to oversee all aspects of the work, pointing out that "Yoga is perfection in action". In one of the Saturday evening satsangs, he pointed out that he doesn't ask about our meditations or other Yoga practices but instead comes outside to inspect our work with a scrutinizing eye because that is where the true test of our practices lies - in the perfection of our action.

During another satsang, Guru-

dev explained what a disciple is while answering a question about the apparent contradiction between use of free will and surrendering to the Master. "Let us know the difference between a disciple and a student," Gurudev explained. "Not all the students are disciples. The one who totally surrenders himself or herself; the one fed up with the free will who says 'I give up' is a disciple."

-Sister Devi

CHARLOTTESVILLE: Daredevils

Some of the IYI old-timers compare it to the early days in New York City. There's the same kind of quiet excitement, the sense of discovery which surrounded the get togethers with Gurudev when he first came to this country. There's no doubt about it, something new is happening in Virginia; and everyone - the old students, new students, those merely interested - can sense it.

On the 22nd of November, Gurudev spoke once again at the Unitarian Church in Charlottesville.

"In our day to day life," he told the attentive crowd, "we see people always looking for success and therefore happiness. In every effort, we see this as the motive. Unfortunately many seem to ignore the requirements to have a successful life." He listed a number of things which people often think they need for success. "Yoga helps us to get the basic requirements through which we can get anything in life. . .if you really want something, you will get it."

Gurudev gave the example of daredevils, how they work and work, make sacrifices in order to attain their goal. We should get inspiration from them. BUT we should remember that such an

achievement is only temporary. "You may make a big jump in a certain amount of time, but you come back to the same ground you left. Every feat should be of benefit to someone; it shouldn't only boost the ego. With these stunts, the next day someone else will come along and break your record. Think, though, about how much effort they put into it; they meditate on it night and day. As you think so you become. The purpose of Yoga is that: to make your mind that strong. And at the same time it cautions you: make it strong after you make it clean. Let your motives be noble. . .do something great for others. When you think like that, you are no longer self-centered, you see your center everywhere."

Gurudev reminded us that we admire truly great people because of their dedication, not because of their worldly possessions. "Jesus didn't even have a check-book, not even a MasterCard. But he was a Master." "Our lives should be filled with great aims, noble thoughts. . .Just before you go to sleep, reflect on how much you gave during the day, how much you took."

-S.P.M.

YOGAVILLE VIRGINIA: Heart Makes Room

The beautiful Virginia Ashram has been the setting for a number of Saturday satsangs with Sri Gurudev in the past months. Since a relatively small number of devotees have moved to the Virginia area, and since word of Gurudev's presence there is still news many people haven't heard, these get-togethers have a relatively small number of listeners. On an average Satsang night, 50 to 70 people have been in attendance (though this number is growing quickly!). The intimate nature of the gatherings has inspired several in the audience to be bolder in their questions to Sri Gurudev, asking more pointed personal questions about their experiences (or lack of experiences) with meditation and other Yogic practices. Sri Gurudev's satsangs are always fascinating; but in these Virginia satsangs, the questions have been fascinating too.

Over the Thanksgiving holiday, Yogaville, Virginia seemed more like the Connecticut Ashram. The number of visitors tripled as people came from all over to be with Gurudev on this special American holiday. At least every-one thought it was an American holiday until Sri Gurudev explained about how a similar festival is held in South India. Instead of hunting and eating the animals for the feast, the Indian people honor the animals on this day and even feed them first!

Gurudev joined the many guests and Ashramites for a moving puja and the delicious vegetarian feast which followed.

This holiday was particularly enjoyable because Sri Gurudev

spoke every day.

On Friday evening, we were given a double treat. The satsang began with chanting led by our beloved Sohini Mehta, who has been Gurudev's disciple for 31 years.

A question about dreams and visions brought an especially helpful description from Gurudev. He explained there are 4 levels in the mind: the unconscious, subconscious, conscious, and superconscious. A vision could be a projection from the subconscious, from this life or another. "In a way," Gurudev explained, "A dream is a vision . . . anything could come from the different levels of the mind and be exposed in a dream." In the dreaming state, our minds can also communicate with other minds. "The good impressions you have stored in your mind draw other similar thoughts from other minds. In the same way, the negative thoughts draw similar minds." Gurudev said that as we continue to put more positive impressions into the mind by reading inspiring things, doing positive practices, having thoughts of saints and sages - any negative thoughts for lack of attention, will finally wither and die.

Gurudev commented on the many extra people who were there for this Thanksgiving weekend. The Ashramites had been concerned about how to accomodate everyone, but somehow everybody was taken care of. "Where there's a will, there's a way," Gurudev reminded us and added, "Where there is heart, there is room." □

-S.P.M.

Wisdom Offering

Presenting Sri Gurudev's teachings in book and booklet form is an ongoing process for us at Integral Yoga Publications. We have been able to continue this work with the aid of "Wisdom Offerings". Any support you would care to offer for the furtherance of these publications would be greatly appreciated. Tax-deductible donations may be sent to Integral Yoga Publications at Satchidananda Ashram - Yogaville East. Om Shanthi.

Integral Yoga

Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



**Raja
Yoga**

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.



**Karma
Yoga**

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



**Japa
Yoga**

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.



**Bhakti
Yoga**

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



**Hatha
Yoga**

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.



**Jnana
Yoga**

The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda